CATHOLIC ACTION

Vol. XXV, No. 6 June, 1943

CATHOLIC CITIZENSHIP

MARY SYNON

TEACHING RELIGION
PEACE AND THE POST-WAR
N. C. C. M. BOARD MEETS
WOMEN'S ACTIVITIES
SUMMER CAMPS AND SCHOOLS

Our Common Catholic Interests

The Work Draft
Bond of Americas
Holy Father's Warning
Catholic Directory

A NATIONAL MONTHLY PUBLISHED BY THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FAITH SERVICE

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FACTS ABOUT THE NATIONAL CATHOLIC WELFARE CONFERENCE

"Over a manifold activity of the laity, carried on in various localities according to the needs of the times, is placed the National Catholic Welfare Conference, an organization which supplies a ready and well-adapted instrument for your episcopal ministry."—Pope Pius XII.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incoporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, National Center Confraternity of Christian Doctrine, Information, Publications, Family Life, Business and Auditing, and* CATHOLIC ACTION, monthly publication, N. C. W. C.

YOUTH—Facilitates exchange of information regarding the philosophy, organization, and program-content of Catholic youth organizations; promotes the National Catholic Youth Council, the federating agency for all existing, approved Catholic youth groups; contacts and evaluates national governmental and non-governmental youth organizations and youth servicing organizations.

EDUCATION—Divisions: *Statistics and Information, Teacher Placement, Research Catholic Education, Library Service, and Inter-American Collaboration.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau,* sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company, and conducts a Catholic Radio Bureau.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

It is not the policy of the N. C. W. C. to create new organizations.

It helps, unifies, and leaves to their own fields those that already exist.

It aims to defend and to advance the welfare both of the Catholic Church and of our beloved Country.

It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuits of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."
—Pope Pius XI.

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OUR COMMON CATHOLIC INTERESTS

N. C. W. C. Administrative Board Opposes Compulsory Work Draft of Men and Women

THE proposed "National War Service Act," which would employ Selective Service practices to draft men and women for compulsory labor in war industries, has been vigorously opposed by the Administrative Board of the National Catholic Welfare Conference in letters sent recently in its behalf to the Committees on Military Affairs in the Senate and the House of Representatives.

The measure in question, sometimes called the Austin-Wadsworth Bill, would utilize the present Selective Service registry of men between the ages of 18 and 65 years, and also compel the registration of women between the ages of 18 and 50. Under its terms, the President could first call for volunteers among the registered men and women to fill a shortage of workers in a war industries field, and, this failing, could transfer workers compulsorily to fill the need. The letter of protest on the bill says, in part:

"The bill states the principle that 'an obligation rests upon every person, to render such personal service in aid of the war effort as he or she may be deemed best fitted to perform.' The bill would authorize certain 'necessary and appropriate exceptions' as defined or authorized in this bill.

"Certainly some effort should be made to coordinate and systematize the enrollment and placement of workers in the service of the war effort. This is true particularly with regard to women workers. This seems to call for the strengthening and expansion of the Federal Employment Agencies throughout the country.

"The enrollment and placement of women in war industries presents many important problems which must be solved with a view to the preservation of home life and the provision of adequate protective measures. The bill gives no consideration to these problems or to necessary protective measures.

"Only mothers and expectant mothers are exempt. Large numbers of teen age girls would be subject to registration and, indeed, to compulsory service in industry. This would be totalitarianism at its worst. Even under the present voluntary method, young women in great numbers have volunteered and are working in service of the war effort. Many of these have chosen work near their homes, or have been able to procure suitable temporary homes. Too many have done otherwise and need protection. Under a compulsory system, such as this bill would provide, this condition almost inevitably would be greatly aggravated.

"The patriotism of this nation has not degenerated to a level which justifies the pessimism which underlies this legislative proposal. Men and women in the United States in general rec-

ognize their moral obligation to render personal service in aid of the war effort.

"The eagerness which has been shown by men and even by women to abandon their normal mode of living to serve in war industries and in aid of the war effort has enabled our country to build and equip a war machine unequalled by any country that has resorted to compulsory war service.

"Nothing has happened or can be foreseen that justifies the fear that as a nation, under any fair voluntary system, we will not devote the last bit of our strength to personal service in aid of the war effort right on and up to the day of victory over our enemies.

"To enact this bill would be an invasion of traditional civil liberties that is not supported by a consideration of the facts. It would destroy national morale and weaken, not aid, the war effort."

The Basic Bond Between the Americas

A PERTINENT statement on the subject of Inter-American relationships is contained in the excerpts below from the address delivered by Dr. Hector Castra, Minister of El Salvador, before the National Commission on Inter-American Action, of the National Federation of Catholic College Students, in Philadelphia, Pa., April 7, 1943.

"We all know by the name of Latin American Republics the twenty Nations of the Western Hemisphere which became independent from Spain, Portugal and France. They have in common three important bonds which unite them in their traditions, in their culture and in their aspirations. The first one, which embraces all of them, without exception is their religious faith: the Roman Catholic.

"A most natural question comes now to the mind of every one of us: Which are then the bonds in common between the Latin American Republics and the United States of America? The answer is simple: All our free countries of the Western Hemisphere have many important bonds in common. . . . But, of the three important bonds which I have mentioned, there is one which is common to us all. It is Religion. The twenty Latin American Republics are a hundred per cent Roman Catholic; and in the United States of America 40 per cent of the total number of persons who have religious affiliations are Roman Catholics. Out of the other 60 per cent, the great majority profess religions of Christian denominations. Don't you think that this is a great bond in common? I think it is the greatest of all bonds that we have in common. It is a kind of universal language for all of us. We should protect it. We should see to it that when the present world conflagration comes to an end our Christian principles are properly preserved. They are our only hope to have a permanent peace in the future, or at least that kind of peace which may for a longer time insure the happiness of our peoples, even though the passions of men and the instability of their pledged word may again bring about wars of the same gigantic scope as the present one."

Holy Father Speaks On Evil of Removal Of Women from Homes

IN WORDS addressed to the representatives of the Italian centers of the Feminine Youth Association of Catholic Action, Our Holy Father gives a warning against the harmful effects caused by removal of women from homes that is of universal application and value. For this reason his remarks are noted here for our readers:

The modern social structure falsely assumes the practically absolute equality of woman and man, the Holy Father said. This, His Holiness added, is true as regards personality, equal dignity, honor, worth and esteem, but in the life of families and of peoples nature assigns man and woman essentially distinct fields of duties and activities.

In consequence of the present material ease and the weakening of the religious sense, the Sovereign Pontiff said, the dangers which the modern emancipation from the home has for young girls, for Christian marriage and for the general welfare are emphasized. His Holiness pointed out that the general welfare is based on a wholesome, virtuous family life.

Pope Pius urged that the primary activity of the Feminine Youth Association of Catholic Action for the next 25 years be the conservation, preservation and defense of the Christian family by training the youth, through Christian education, in lively faith, moral purity, a sense of the dignity of womanhood and self-mastery. In bringing his remarks to a close, the Holy Father again encouraged the Association to undertake this mission.

Speaking at some length, the Holy Father appealed to Catholic girls for generosity in labor and sacrifice for the church in the exceptional needs of the war and post-war times, declaring that rarely in the past has the Church been so needful of vocations dedicated to the care of souls, to Christian education, to charity, and to foreign missions.

Extolling the value for the Church's work and mission of the priesthood and religious life, Pope Pius XII said "We would cry out to Catholic

young men and women, 'Let him accept it who can,' taking Christ's words in the sense of an invitation and of encouragement."

Interesting Statistics In 1943 Official Catholic Directory

CATHOLICS in the United States, Alaska and the Hawaiian Islands now number 22,945,247 according to the *Official Catholic Directory* for 1943, just issued by P. J. Kenedy & Sons, New York. While 39 dioceses reported no changes in their Catholic populations and 27 reflect slight decreases, the advances indicated in 51 dioceses show substantial gains, so that the new total represents an increase of 389,005 over last year.

No changes are recorded in the geographical make-up of the Archdioceses and Dioceses and less than the usual number of changes among the Hierarchy occurred during the year since the publication of the previous issue of the Directory. The number of Cardinals remains two, while death reduced the number of Archbishops to 19 and additions among the Bishops raised their total to 129, an advance of three over the figure for 1942. The seven-page Necrology for 1942-43 lists 512 priests who have passed to their reward during the past year.

The 1943 issue of the *Official Catholic Directory* is published at a time when virtually the entire world is at war and, as always, the Church comes forward in time of crisis. Catholics have again risen to the defense of their country in great numbers. It is estimated that 30 per cent of all men in the fighting forces are Catholics. Appreciating the spiritual requirements of this great number, the Hierarchy has selected priests to act as chaplains.

At the request of the Government, the names of these chaplains are given in this issue of the Directory without addresses and the Military Ordinariate, pages 736 to 745, lists the great number of priests who are serving with the armed forces. Their names also appear in the alphabetical list of priests, merely with mention of their Dioceses and the simple captions "U. S. Army Chaplain" or "U. S. Navy Chaplain." Thus, for the second time in its 121 years of publication, the Directory is publishing a large list of priests—without addresses.

The 1943 Directory records an increase of 390 in the number of clergy over the figures for 1942, a total of 36,970. The number of parishes with resident priests has grown by 101 to a new high of 13,416, while mission churches have decreased by 110 to total 5,560, thus bringing the total number of churches to 18,976 or nine less than the figure a year ago. This slight change in the total number of churches is evidently the result of the departure of so many of the clergy for war service as chaplains.

Comparisons of other statistics again reflect a state of war, for the number of seminaries has decreased by 10 to a total of 193, with 16,838 seminarians, or 707 fewer, now studying for the priesthood. Universities and colleges for men total 131, a decrease of nine. Several large Catholic universities and colleges have also been taken over, in whole or in part, for training purposes, by the War and Navy Departments.

Colleges and academies for girls have decreased while high schools have increased. The combined student body attending Catholic universities, colleges, academies and high schools has decreased for the first time, the present total of 472,472 representing a reduction of 28,616 from last year's record figure—a loss which must be largely accounted for by the great numbers of Catholic youth in service. Elementary parochial schools show a grand total of 2,048,723 in attendance.

The Directory shows current figures on welfare institutions as follows: 316 orphanages with 38,456 children; homes for the aged 183 and 726 Catholic hospitals. The 86,905 converts reported for 1943 indicates that 4,818 more converts entered the Church during 1942-43 than in the preceding year.

Futility of Materialism And Humanism Cited By Monsignor Ready

ADDRESSING the graduates of Ursuline College, Cleveland, the Right Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, expressed the belief that the world, "convinced of the futility of its experiments in materialism and humanism, is on the eve of a great spiritual renaissance." He told the graduates that they "can contribute greatly to that world renewing spirit;" that they "graduate at a time in the world's history when the awful logic of irreligion must compel thoughtful men to evaluate more judiciously the popular idolatries of past generations." "There is no special virtue in an educational process which convinces man that he is only mortal. . . . It is shocking to think of the millions of our citizens who by the logic of irreligion are destroying the noble institutions and traditions which have made our country great." "Religion alone protects the dignity of man, the sanctity of the family and the just constitutions of the State," said Monsignor Ready.

CATHOLIC CITIZENSHIP

By Mary Synon
of the
Commission on American Citizenship,
Catholic University of America.

It is a pleasure to note that Rosary College, River Forest, Ill., has just conferred upon Miss Synon an honorary degree of Doctor of Laws, primarily for the work which Miss Synon has done in the last three years for the cause of Catholic Education in her capacity on the Commission of American Citizenship.—The Editor.

FROM the time of its establishment by Christ Himself the Catholic Church has been a social organization. Based upon the commandment of Christ to His followers that they should love one another, the Church has been leading mankind—sometimes rapidly, sometimes slowly, but always surely—toward better conditions in this world as well as toward its primary goal of eternal salvation.

It has, in fact, come to be almost a literary fashion of today to depict Jesus Christ, the Son of God, as a social reformer who was winning so many of His own Jewish people that a small but powerful minority appealed to the Roman officials of Judea to end His teachings. This may have been true, although it is but a passing incident in the greater scope of His Divine mission. The tendency, however, shows the recognition by many not heretofore aware of it of the tremendous truth that the Church of Christ has always been the world's most potent force in social reform.

The Apostles, going out into the Gentile world, preached against the social ills then overwhelming the dying Roman Empire. They preached against slavery. They preached against the low status of women. They preached against the destruction of both born and unborn children. They preached against greed, against tyranny, against injustice. Within a space of a few hundred years they and their followers had laid the foundations of a social system which endured successfully for more than a thousand years afterward and which has survived the continuing assaults of Protestantism and materialism to stand today as the only working and workable system of social justice.

In the Middle Ages, that period when the philosophy of the Church was the accepted code of Europe, achievements in Christian citizenship were so common that, to recount them, one must set down the history of the time. Bishops' courts administered justice to the poor who would otherwise have had no protection from the rich and powerful. Christian kings broadened the powers of the people. When kings less Christian sought to take away rights already granted or to withhold rights demanded Christian prelates, knights and prime ministers arose to espouse the Christian ideal of fair play. Not by accident but in line with old traditions, Stephen Langton, Archbishop of Canterbury, threw the weight of his power against King John to force that monarch to sign the Great Charter. Thomas More, chancellor of England, defied Henry VIII in a just cause and lost his life for his defiance. In England, France and Germany the guilds, those eminently Catholic organizations of craftsmen, set high examples of good citizenship by assuming responsibilities as well as by acquiring rights.

The advent of Protestantism, with its stress upon individual rather than upon group attainments and its emphasis upon material success as a concomitant of spiritual salvation—Calvin put it into words and the merchants of Amsterdam and London put it into works—broke down the Catholic system of group action. For a few hundred years the Catholic ideal of social thought was a subterranean river. It was, however, a river, moving onward toward a sea of action.

It did not come to the surface in Europe until a little more than a century ago when Frederic Ozanam and his small group of fellow-students in the Sorbonne organized the St. Vincent de Paul Society, then went on to seek and cure the causes of poverty. It widened with the mighty thunderings of Bishop William Emmanuel von Ketteler, whose demands for social justice for the workingmen of Germany brought him into direct clash with Otto von Bismarck, founder of the school of intense nationalism and Prussian power. The pronouncements of Ketteler, of Manning in England, and of Gibbons in the United States preceded the first of the great social encyclicals of modern times, the *Rerum Novarum* of Pope Leo XIII.

Sensational in its time of fifty years ago, this encyclical was the cornerstone of the structure envisaged by Pope Pius XI in his encyclical, *Forty Years After*, with its carefully detailed plan of a social system designed to obtain justice for the

worker. Coming in a decade of world depression, this document was beaconing the thinking world when the fogs of war obscured even the lighthouse of men's plans for social betterment. It remains, however, still a beacon, waiting for a peace that will let it once again swing its beams over the minds of mankind.

If there had been no consciousness, other than these pronouncements, of the rights and obligations of citizenship within the Catholic Church, the encyclicals might have fallen upon pretty stony ground. There has always been in the Catholic mind, however, an awareness of the responsibilities of citizenship. This has been true in all countries; but it has been notably true of the Catholic citizen in the United States.

The first Catholics to come into the area which later became the Thirteen Colonies were the English Catholics who came to Maryland. There they established a community unique in its time and place. They made their settlement open to men and women of faiths other than their own. For fourteen years they did not even trouble to set this welcome into law. Only when their neighboring enemies threatened them did they pass the Act of Religious Toleration. A few years later the Catholics of Maryland were overwhelmed by these enemies and their law revoked. They themselves became the victims of an intolerance they had sought to destroy.

In their old Catholic families, however, the spirit of religious freedom lived. When Catholic education was denied by Maryland law to Maryland Catholics the families who could afford to do so sent their sons to St. Omer's in the Low Countries, that cradle of liberties. The three Carrolls, Charles, Daniel, and John, the first Bishop in the United States, were only a few of the Maryland boys who learned lessons of freedom in that institution. The boys from Maryland came back to give inspiration and help to their fellow-citizens. Charles Carroll took the greatest risk of any man in the Colonies, being the richest man in them, when he espoused the cause of their independence. John Carroll, going to Canada with Benjamin Franklin, knew all the risk of his mission. Daniel Carroll was one of the framers of the Constitution.

The example of Maryland so impressed William Penn when the Maryland Catholics helped his Quakers who had been driven out by the Pilgrim Fathers that he opened his Pennsylvania to freedom of worship. Into it came thousands of Catholics, mainly Irish and German, before the War for Independence. The record of the Catholics in that war has never been fully told. Only in late years has it even been approximated. There are, though, notable instances of Catholic participation: John Barry, the father of the American Navy; Thomas FitzSimons, who not only signed the Declaration of Independence but who also helped to finance the Continental Army; Oliver Pollard, who did even more than FitzSimons in that regard; Colonel John Fitzgerald, Washington's aide-de-camp; hundreds of other patriots who gave distinguished service; and thousands who gave their lives for the cause of American liberty.

The West would have been lost to the new nation had it not been for the love of liberty in the heart of Father Pierre Gibault, pastor of Kaskaskia, who cast his lot with Colonel George Rogers Clark when that Virginian promised him freedom of worship. Other priests of French birth—notably Father Stephen Radin of Kentucky, the first priest ordained in the United States, and Father Gabriel Richard of Detroit, the only priest to serve as a Member of Congress, gave great service in the building of the nation. So did Bishop DuBourg, who aided Andrew Jackson in his occupation of New Orleans and the surrounding territory. A Belgian, Father de Smet, did more than the Army to keep peace between western settlers and Indians.

Through every way of the United States the record of American Catholics runs like a wide and shining thread. Some of the most notable military exploits in our earlier wars were the achievements of Catholic soldiers and sailors. The Catholics in the armed services today are heirs of a long tradition of patriotic service in the face of danger.

If the service of Catholics in citizenship were confined to wars, however, the record, no matter how shining, would still be unworthy; but the records of Catholic citizens in peace have been even more outstanding, if less dramatic.

Today, in every one of the forty-eight States, in Alaska and in Hawaii, there are Catholic citizens who have performed the ordinary duties of citizenship with quiet zeal. A Catholic newspaper in a middle western city once had the idea of giving a citation to a Catholic who had lived an ordinary life with such extraordinary goodness that he could be presented as a notable citizen of the community. The editor of the newspaper found, upon survey, that there were so many men and women worthy of the citation that he could make no choice. It was another case of the happy man having no history.

There have been, nevertheless, some notable instances of Catholic citizenship. New Orleans honors a Catholic woman by a statue which has only her first name, Margaret, to identify her as Margaret Haughery, the Bread Woman, who

(*Turn to page* 21)

NATIONAL COUNCIL CATHOLIC WOMEN

Councils Continue Varied Activities

Diocesan Councils on Their Toes in Spite of Added War Work

THE spirit which must permeate our Catholic women's groups and diocesan councils is well demonstrated in a message the Rt. Rev. Msgr. Joseph Moylan addressed to the members of the Savannah-Atlanta Diocesan Council of Catholic Women.

Monsignor Moylan commended the women for the sacrifices they were making in participating in war work, but reminded them that through the keeping of the Faith and its principles alive in all fields of endeavor, they would be making an even greater contribution. He stressed the necessity of continuing diocesan conventions.

Said Msgr. Moylan: "There is a tendency to ignore some of the committee work set forth in our original program. It is well understood that the many distractions of war work necessarily shunt into oblivion some of our past endeavors. If we do not insist upon an annual examination of conscience which our diocesan reports constitute, we are going to fail ignobly in our work for the Church and for God."

That our councils are carrying on, in the main, their regular work is well depicted in the reports that are coming into national headquarters. Conventions held recently include Detroit, St. Louis, Nashville, Portland (Maine), and Savannah-Atlanta.

While Detroit reports much wartime activity, the work has been carried on through standing committees—an adaptation of regular committees to meet wartime needs. Collecting books for the Victory Book Campaign has been accomplished through the Libraries and Literature Committee; this same committee has carried on a positive program through the issuance at Christmas time and at regular intervals of lists of books for recommended reading.

Shrines have been encouraged in the homes, but, in addition, this committee has aided in the erecting of shrines at nearby camps. The study of juvenile delinquency, of the day care of children of working mothers, has been fostered by the N. C. S. S. S. committee. In a number of dioceses where a Committee on Cooperating with Catholic Charities has been set up, studies have been made by this committee. The Detroit Archdiocesan Council, in cooperation with Marygrove College, has trained volunteers to assist in day care programs should the necessity arise.

The home and the family were stressed at the Savannah-Atlanta, Portland (Maine) and St. Louis conventions. That women with children could render a much more valuable service to the community by caring for their children in the home was the consensus of the speakers. Emphasis was placed upon the teaching of religion in the home.

Mrs. R. A. Angelo, national president, attended the Savannah-Atlanta convention, speaking on the strength of family life constituting the strength of the nation.

The importance of organization as a vital factor in community, diocesan, and national life was brought out in a panel on "What Is the National Council of Catholic Women?" presented by members of the Savannah-Atlanta Diocesan Council.

The one-day convention of the Nashville Diocesan Council was devoted to organization and committee work. At a luncheon, Mrs. J. E. Franchere, director of the N. C. C. W., spoke on "The Cooperation of the National Council of Catholic Women with the National Catholic Community Service."

Mrs. E. L. Franklin, president of the St. Louis Archdiocesan Council, reported an enthusiastic response to invitations to the archdiocesan meeting. Despite wartime difficulties in travel, practically every deanery was represented at the meeting. Reports indicated a continuance of catechetical instruction, study club work, interest in rural life.

Stressed at the Portland (Maine) meeting, in addition to family life, was the need for planning now for the peace to come. One session was devoted to the National Catholic School of Social Service, at which one of the graduates spoke of the great need for social workers now, and particularly in the post-war period.

Among the new officers who will serve for the coming year are Mrs. Wm. J. Walsh, St. Louis; Mrs. William McAlpin, Savannah-Atlanta.

The St. Louis Archdiocesan Council of Catholic Women welcomed the Rt. Rev. Msgr. John P. Spencer, S.T.D., newly appointed spiritual director, at its annual convention.

Council friends will rejoice in the honors that have come recently to spiritual directors and to Council members. The Rev. Anton Link, spiritual director of the Grand Island Diocesan Council, was elevated to the rank of Domestic Prelate with the title of Right Reverend Monsignor. The Rt. Rev. Msgr. John R. Mulroy, director of Catholic Charities of the Denver Archdiocese and spiritual director of the Denver Archdiocesan Council of Catholic Women, has had conferred on him the honorary degree of Doctor of Laws by Regis College in recognition of his work as champion of the poor and of the victims of racial discrimination.

Four women in the Los Angeles Archdiocese were honored by His Holiness, Pope Pius XII, with the Cross, *Pro Ecclesia et Pontifice*. They include Miss Mary E. Sinclair, personal secretary to the Most Rev. John J. Cantwell, Archbishop of Los Angeles; Mrs. Agnes Scheller, notable for her work at Santa Marta Clinic, Los Angeles; Mrs. Harry Johansing, past president, and Mrs. J. Selby Spurck, present president of the Los Angeles Archdiocesan Council.

The Papal Secretary of State, His Eminence, Luigi Cardinal Maglione, imparted the blessings of His Holiness, Pope Pius XII, on the officers and members of the Galveston Diocesan Council in recognition of a message of devotion and filial loyalty sent to His Holiness.

Through the efforts of the Galveston Diocesan Council, an 11,000-ton Liberty ship is being named for the Most Rev. John Mary Odin, first Bishop of Galveston. Officers of the Council will participate in the launching of the ship June 14, in Houston. Miss May Q. Garthar, diocesan president and member of the Board of N. C. C. W., will be sponsor and Mrs. J. H. Studdert, first vice president, matron of honor. The Most Rev. Christopher E. Byrne, Bishop of Galveston, will speak on the occasion.

The Sesquicentennial of the See of New Orleans was celebrated May 11 and 12. The Most Rev. Joseph F. Rummel, Archbishop of New Orleans and former episcopal chairman of the Department of Lay Organizations, N. C. W. C., celebrated the closing Solemn Pontifical Mass. The Most Rev. Robert E. Lucey, Archbishop of San Antonio, delivered the sermon.

The Catholic Mother of 1943

Mrs. Leo A. Dehner, Burlington, Iowa, a member of St. John's Parish, was chosen by the National Catholic Conference on Family Life as "The Catholic Mother of 1943." At a befitting ceremony, the Most Rev. Henry P. Rohlman, Bishop of Davenport, presented to Mrs. Dehner a medal from the Shrine of Christian Motherhood, St. Augustine, Fla. The Most Rev. Joseph Hurley, Bishop of St. Augustine and honorary president of the National Catholic Conference on Family Life, sent a message of congratulations.

Mr. and Mrs. Dehner are the parents of eight children, two sons being priests in the Benedictine Order and one daughter a Sister of the Eucharist of Carmel of Trinity. Three sons are in the armed service, while another is awaiting call to service in the Air Corps. The youngest boy attends St. John's School. The older of the two daughters is married and has four children.

The Rt. Rev. Msgr. Martin Veth, O.S.B., president of St. Benedict's College, Atchison, Kans., was celebrant at the Mass opening the day's ceremonies. Mrs. Dehner's two sons, the Rev. Eugene Dehner, O.S.B., and the Rev. Lambert Dehner, O.S.B., served as deacon and subdeacon, respectively.

The sermon was preached by the Rt. Rev. Msgr. Ambrose J. Burke, president of St. Ambrose College, Davenport. Msgr. Burke reminded American mothers of the privileges enjoyed in the United States: "How thankful we should be that here in America mothers can bring children into the world in an atmosphere where motherhood is respected. . . . We must defend with all our strength any attempt to weaken the ties that bind home life together. We can bring no greater blessing to womanhood throughout the world than to make it possible for them to establish and maintain a stable and free family life."

The Rev. Mark Merwick, pastor of St. John's Parish, presided at the evening ceremony when the medal was presented to Mrs. Dehner. The men's societies of the parish presented to Mrs. Dehner a statuette of the Blessed Virgin Mary, and the women's societies, a program memento of the occasion.

National Family Week Observances

The dignity of the family and the preservation of the home were emphasized in the observance of National Family Week, held May 2-9. In conjunction with its celebration, many diocesan councils participated actively by arranging study clubs and programs accordingly.

"The Preservation of the Christian Family" was the theme of the annual conventions at Belleville and Fort Wayne. The diocesan councils of Harrisburg and San Francisco urged their members to have special family programs and meetings built around Catholic family life and, as a fitting close, celebrated the "unity of the home front" with a family Communion day.

Further promotion was the dedication of

monthly bulletins by the Savannah-Atlanta and Springfield Diocesan Councils in which excerpts from the booklet *National Family Week* were used.

Parishes in the Fort Wayne and Brooklyn dioceses wrote headquarters for additional study club material on the family.

National organizations, including the Catholic Daughters of America, the Daughters of Isabella, and the National Catholic Women's Union featured special lectures in their branches and recommended further study.

Individual organizations that sponsored particular programs during National Family Week are urged to send reports to their diocesan chairmen of family and parent education.

With Our Nationals

Mother M. Katharine Drexel, Philadelphia, founder of the Sisters of the Blessed Sacrament for Indians and Colored People, has been selected by the Committee on Awards as an outstanding Catholic woman of the year to receive the Siena Medal presented each year by Theta Phi Alpha, national sorority of Catholic Women. Mrs. F. M. Reuhr, Altoona, Pa., a member of the Board of Trustees of Theta Phi Alpha, presented the medal at exercises at St. Elizabeth's Convent, Cornwell Heights, Pa.

On May 9, the Papal Cross, *Pro Ecclesia et Pontifice*, conferred by the Holy Father on Miss Kate Mahoney, supreme president of the Ladies Catholic Benevolent Association, was presented at the Cathedral of the Immaculate Conception, Albany, by the Most Rev. Edmund F. Gibbons, Bishop of Albany and supreme spiritual adviser of the Association. Adult and Juvenile members of the Association offered their Mass and Holy Communion on that day for the intention of Miss Mahoney—that God grant peace with justice to our unhappy, war-torn world. Messages of congratulations were sent by Mrs. R. A. Angelo, president, and Miss Margaret T. Lynch, executive secretary, N. C. C. W.

The first issue of "News Letter" of the National Christ Child Society has just been received. In a message of greetings from the national president, Miss Mary V. Merrick, the affiliated units are asked to redouble their efforts for children in this crisis—a true work of defense. "In cities where the Society has no established settlement, children throughout the summer could be assembled in disused parochial school halls, or other available buildings, and be taught sewing, handicraft, knitting for the soldiers . . . while the younger ones could be kept busy making flower holders, scrap books, infant outfits, Christmas gifts, or dressing dolls for a competitive exhibit. A story-telling hour, with games and puzzles, would add to their entertainment."

Mrs. Charles P. Neill, secretary-treasurer of the National Christ Child Society, is author of "Do Women Want Equal Rights?" which appeared in the May, 1943, issue of *Poise*.

A local council of the National Council of Catholic Nurses has been founded in Baton Rouge, La. Sixty-five nurses attended the organization meeting.

The National Catholic Women's Union and the Catholic Central Verein presented a plaque at the fifth annual Solemn Memorial Field Mass, held at Arlington Cemetery, May 23. The plaque was placed in the trophy room of the cemetery, along with those of other national patriotic organizations.

The proceedings of the twenty-sixth convention of the National Catholic Women's Union have just been published. The twenty-seventh meeting of the Union is tentatively scheduled for August 21, Springfield, Ill.

On World Sodality Day, May 9, members consecrated themselves anew to the Immaculate Heart of Mary, Mother and Queen of the world.

Lectures on "Human Rights and the Social Spirit" will be featured at the five summer Catholic Action schools of the Sodality this year. See Calendar of Events, page 23 of this magazine, for dates.

The Catholic Daughters of America, at its recent board meeting, paid tribute to the group of mothers in America who are so infrequently extolled, the mothers caring for their children at home. The organization pointed to the evils which befall the children whose parents are working—malnutrition, truancy, juvenile delinquency—and scored the frequent favorable mention of women in industry and in the armed forces as being destructive of home life.

Among the national organizations reporting participation in the Second War Bond Drive is the Daughters of Isabella. Hyacinth Circle No. 71 Unit, of which the national president, Mrs. Carolyn B. Manning, is a member, set for its goal the outfitting of a platoon of soldiers and one of sailors. Nine thousand dollars worth of bonds and stamps were sold the opening day.

The International Federation of Catholic Alumnae made available this year for the first time Easter cards in Braille. Council members who have blind friends or relatives for whom they would like to secure reading material may correspond with the Committee of Activities for the Blind, I. F. C. A., 62 East 21 St., Brooklyn, N. Y.

N. C. S. S. S.—22nd GRADUATION

By Jane Quinn

THE Rt. Rev. Msgr. John A. Ryan, D.D., was the commencement speaker at the graduation exercises of the National Catholic School of Social Service, held on May 23, in Washington. In his address, Monsignor Ryan, who is head of the Social Action Department of the National Catholic Welfare Conference, spoke of the significance of social legislation for security and employment during these times.

He pointed out the moral obligation of our economy to provide work for all who are able to work, but said that "this does not mean that the State should, itself, become the employer of men who cannot find private employment, but it does mean that the State is obliged to *create the conditions* in which jobs will be available for all." He added that the greatest merit of the National Resources Planning Board report is "that it endeavors to outline the public measures that will be adequate to effectuate this right to work."

Continuing on the report of the NRPB, Monsignor Ryan said, "The sections of the report which deal with employment are of more immediate, as well as of more enduring, importance than those which treat of social security. When the war ends, ten million or more men will be seeking employment in our various industries and services. . . . Hence, the report recommends a large and varied program of public works, from housing to TVA's and Coolie Dams, in order to provide jobs for all whom private concerns will be unable to employ."

In conclusion, he reminded the graduates that in the despair and misery to be expected after the war, they will need their Faith when they are tempted to question the dispositions of God, their intelligence, when they are called upon to make some contribution to the post-war social order envisaged and delineated by Pope Pius XII. "Moved by faith in God and love of God," he said, "your trained intelligence can help mightily to make the world a better and happier place for the beneficiaries of your services and ministrations."

The Rt. Rev. Msgr. P. J. McCormick, Ph.D., rector of Catholic University of America, opened the commencement exercises with prayer. The Rev. Lucian L. Lauerman, director of the school, presented the graduates, and the Rt. Rev. Msgr. Michael J. Ready, president of the Board of Trustees of the school and general secretary of the National Catholic Welfare Conference, conferred the diplomas on the following graduates:

Roberta Arbuthnot, O'Neill, Nebr.; Joan Bonner, Wynnewood, Pa.; Lilian Brinton, Chevy Chase, Md.; Agnes Byrne, Catonsville, Md.; Melissa Clark, Oakland, Calif; Evangeline de Baca, Albuquerque, N. Mex.; Esther Deegan, Los Angeles, Calif.; Mary Francis Degnan, Livermore, Calif.; Laurette O'Donnell Dempsey, Chicago, Ill.; Rachel Erwin, Winter Haven, Fla.; Martha Frantz, Cleveland Heights, Ohio; Ruth Harvey, Washington, D. C.; Zalia Kennedy, Watsonville, Calif.; Irene Lundgren, Chicago, Ill.; Harriet J. McCarthy, East Cleveland, Ohio; Eleanor McManmon, Lowell, Mass.; Fanny Cuellar Montana, Bogota, Colombia; Helen Nieters, Denver, Colo.; Hannah Norman, Washington, D. C.; Elizabeth Omara, River Forest, Ill.; Sabina Partello, Washington, D. C.; Catherine Rogan, Bangor, Maine; Madeleine Rossillon, Alhambra, Calif.; Marguerite Sjostrom, Miami, Fla.; Mildred Smith, Jacksonville, Fla.; Elizabeth Spencer, Cincinnati, Ohio; Mary Louise Urgo, Lakewood, Ohio; Maude Williams, Baltimore, Md.; and Frances Malik, Saginaw, Mich.

There was an annual Board meeting at the School, at which the Trustees, headed by Monsignor Ready, reviewed the past year and made plans for the coming year. The Rt. Rev. Msgr. P. J. McCormick, rector of Catholic University, was elected to the Board.

The commencement program included a rising tribute to Miss Agnes Regan, assistant director of the School. The Rt. Rev. Msgr. Francis J. Haas, dean of the School of Social Science, Catholic University of America, and a former director of the N. C. S. S. S., gave the closing prayer.

The graduates and their friends and families were entertained at a tea, following the ceremony in the afternoon.

One of the long-to-be remembered events of graduation day for the class of '43 was the opportunity to attend Mass and receive Holy Communion in the morning at the chapel of the Apostolic Delegation. His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, celebrated the Mass, and at a brief reception following presented to the graduates gold Miraculous Medals as a memento of the occasion.

The graduates of the National Catholic School of Social Service were among those who received degrees at the Catholic University of America on Wednesday, May 26, at commencement exercises there.

Among the interesting highlights brought out by Father Lauerman in his address at the commencement exercises were:

"The year has been strenuous because of the increased number of welfare aspects which had to be studied because of the upheaval of war, and because of the acceleration of work due to the

(*Turn to page* 21)

Month by Month

Msgr. McCormick is Named Rector of Catholic University

The Rt. Rev. Msgr. Patrick J. McCormick, acting rector of the Catholic University of America since the death of Bishop Joseph M. Corrigan on June 9, 1942, has been advised of his appointment by His Holiness Pope Pius XII as rector of the institution. Word of the appointment, which is for a period of five years, was conveyed to Monsignor McCormick by His Excellency, the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

A Pontifical University, operating under a constitution in accord with the general apostolic constitution of Catholic universities throughout the world, the Catholic University of America is subject directly to the Sacred Congregation of Seminaries and Universities in Vatican City. The rector is appointed by the Holy Father.

Monsignor McCormick becomes the seventh rector of the University in the more than half-century of its existence. He is the first alumnus to be chosen for the office and is the oldest cleric in point of service at the institution, having been appointed instructor in education in 1910. He was appointed vice rector in May, 1936, and has had the distinction of having twice served as acting rector.

The first rector of the University was the Most Rev. John Joseph Keane, who was appointed September 7, 1887, and resigned September 29, 1896. Succeeding rectors were: The Most Rev. Thomas J. Conaty, November 23, 1896, to March 27, 1903; the Most Rev. Dennis J. O'Donnell, April 23, 1903, to December 4, 1908; the Most Rev. Thomas J. Shahan, June 7, 1909, to September 13, 1927; the Most Rev. James H. Ryan, July 12, 1928, to August 6, 1935; and the Most Rev. Joseph Corrigan, March 27, 1936, to June 9, 1942.

Memory of Monsignor Kerby Honored by Foundation at C. U.

Announcement has been recently made of the establishment of a new foundation at the Catholic University of America in honor of the memory of the late Rt. Rev. Msgr. William J. Kerby, a leading figure in the field of Catholic charities. Pointing out that no man accomplished more for Catholic charities in their transition to the scientific era than Monsignor Kerby, three broad objectives of the new foundation are listed in the statement on the project: "To promote a recognition of the spiritual basis of American democracy in order to assist that way of life to survive; to emphasize the spiritual quality or the motives of Christ in social work; and to assist in the development of lay leadership especially in the field of social work."

The foundation is sponsored by a group of Monsignor Kerby's friends and former students, who were encouraged in their plans by the late Most Rev. Joseph M. Corrigan, Rector of the Catholic University of America, and other members of the Hierarchy. The foundation has already produced an interpretative booklet on the life of Monsignor Kerby, emphasizing "Democracy Through Christ," which is being distributed to priests and members of the laity throughout the country.

Projects planned for the future are publications of the unfinished notes of Monsignor Kerby on sociology and reprinting of various writings of his which merit perpetuation. One of the volumes the foundation will keep in print is "The Social Mission of Charity," written by Monsignor Kerby in 1921 at the invitation of the Social Action Department of the National Catholic Welfare Conference and recognized as one of the leading works in this field.

Sponsors of the foundation hope to establish an endowment to be used in the training of leaders for the social reconstruction period after the war. It is pointed out that only by sending properly trained and spiritually equipped leaders into this field can the tide of materialism or secularism be stemmed.

Present officers of the foundation are: President, Miss Jane Hoey, a former student of Monsignor Kerby and now director of public assistance in the Social Security Board; vice president, the Rev. Joseph May, director of charities, Utica, N. Y.; treasurer, James Keelty, of Baltimore, also a former student of Dr. Kerby, and secretary, Dr. W. H. Russell, of the Catholic University.

In the later years of his life Monsignor Kerby gave generously of his time to the founding and perfecting of the National Catholic School of Social Service, serving as acting director of the School from 1924 to 1929. His interest in and helpfulness to the School continued even after his directorship ended for he looked upon it as "a consecrated tabernacle of a great ideal."

Rev. James Lawler Named Assistant N. C. W. C. General Secretary

The Most Rev. Edward Mooney, Archbishop of Detroit, and chairman of the N. C. W. C. Administrative Board, during the past month announced the appointment of the Rev. James Lawler, a priest of the Archdiocese of Chicago, as an assistant general secretary of the National Catholic Welfare Conference.

The Most Rev. Samuel A. Stritch, Archbishop of Chicago, has made it possible for Father Lawler to accept the appointment of the Administrative Board.

Father Lawler was born in Chicago in 1909; attended the school of Resurrection Parish, Chicago, Quigley Preparatory Seminary, Chicago, and the St. Mary of the Lake Seminary, Mundelein, Ill.; and was ordained to the priesthood in 1934. He served as assistant pastor of St. Francis Xavier parish, Wilmette, Ill., for two years and has been a member of the Quigley Preparatory Seminary faculty for seven years, during part of which time he has been instructor in United States History and Civics. He is the son of Mr. and Mrs. John L. Lawler, members of Resurrection Parish, Chicago.

CATHOLIC ACTION—Monthly Publication of th

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."
—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. ADMINISTRATIVE BOARD

Most Rev. Edward Mooney, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; Most Rev. Samuel A. Stritch, Archbishop of Chicago, vice chairman of the Administrative Board and treasurer; Most Rev. Francis J. Spellman, Archbishop of New York, secretary of the Administrative Board; Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, episcopal chairman of the Department of Education; Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the Legal Department; Most Rev. John J. Mitty, Archbishop of San Francisco, episcopal chairman of the Department of Catholic Action Study; Most Rev. John F. Noll, Bishop of Fort

with the N.C.W.C.

U. S. Catholics Thanked For Aid in Relief Works

His Holiness Pope Pius II has expressed his "deep gratitude" to the Bishops, priests and laity of the United States for the generous aid they have given him in bringing help to war sufferers in many countries throughout the world.

His Excellency the Most Rev. Amleto Giovanni Cicognani, Apostolic Delegate to the United States, announces that the Sovereign Pontiff has charged him with the task of communicating this expression of gratitude to American Catholics, and that the Holy Father "has impressed me with the gravity of my commission." He assures American Catholics that their charity is "most magnificent and most effective."

Communicating the Holy Father's gratitude in a letter to the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Bishops' War Emergency and Relief Committee, the Apostolic Delegate points out that it is Pope Pius XII's "ardent desire to extend his charity to as many afflicted as possible," and that his hands have been upheld and he has been able to make gifts to bring aid to "a great number of needy, starving and desolate people."

The text of the Apostolic Delegate's Letter to Archbishop Mooney was presented to the Archbishops and Bishops at the recent meeting of the Administrative Board of the National Catholic Welfare Conference.

The members of the Hierarchy of England and Wales have sent a communication to the Bishops' War Emergency and Relief Committee expressing their gratitude to American Catholics for their generosity in contributing funds for the relief of war victims in Great Britain.

Accompanying the communication are copies of the minutes of the meetings of the Distribution Committee of the British prelates revealing that the money contributed by American Catholics is being used for such purposes as bringing spiritual and material comfort to Britain's evacuated children, grants to churches, convents and schools which have suffered from air raid bombings, for the bringing of spiritual consolation to Italian prisoners of war, for the Apostleship of the Sea to aid victims of submarine warfare, and for the charitable work of the Women's American Committee for British Catholic Relief.

Funds also have been sent to the Bishops of Scotland, where there has also been much suffering and where relief needs are great.

During the past month $344,000 additional money was allocated by the Bishops' War Emergency Relief Committee for the aid of victims of war in many lands. The bulk of this money, $205,000, will go to the Holy See to be used for a dozen or more specified reliefs.

Other allocations included the newly created War Relief Services of the National Catholic Welfare Conference which anticipates the tremendous task of giving post-war aid to the despoiled and starving people of Europe; to the National Catholic Community Service for overseas operations; to the Chaplains' Aid Association; and to the Military Ordinariate. Still other allocations were for: The relief of pressing problems in Hawaii caused by the destruction of war; the aid of interned missionaries in China; and relief problems incident to the Japanese relocation in the United States.

$1,322,493 was distributed by the Bishops' Committee in aid of victims of war during the past 12 months.

Monsignor Haas Named Chairman of Fair Employment Practice Committee

The Rt. Rev. Msgr. Francis J. Haas, Ph.D., dean of the School of Social Science at the Catholic University of America and formerly director of the National Catholic School of Social Service, has agreed to serve as chairman of the Fair Employment Practice Committee at the invitation of President Roosevelt.

Monsignor Haas has been long recognized as an outstanding Catholic educator and authority on labor problems. His talent in labor problems led to his appointment as a member of the Labor Advisory Board of the NRA, upon which he served in 1933-34; as a member of the National Labor Board during the same period; as a special Commissioner of Conciliation, U. S. Department of Labor, in 1935, and as chairman of the Shoe Industry Committee, Leather Industry Committee, Industry Committee for Puerto Rico and the Wage and Hour Division, U. S. Department of Labor, in 1939.

Born in Racine, Wis., the son of Peter F. and Mary L. O'Day Haas, on March 18, 1889, he was ordained to the priesthood in 1913 and was appointed a Domestic Prelate with the title of Right Reverend Monsignor in 1937.

Before coming to Catholic University as dean of the Social Science School in 1931, Monsignor Haas had served as dean of the College Department of St. Francis' Seminary, and as professor of English and Sociology at St. Francis' and at Marquette University, in Milwaukee. He returned in 1935 as Rector of St. Francis Seminary, but came back to Catholic University in 1937.

Monsignor Haas is a member of the Committee on Long Range Work Relief of the National Resources Planning Board. He has served as a member of the Wisconsin Labor Relations Board, 1937-39; the WPA Labor Policies Board, 1935-39; American Economics Association; was a founder of the Catholic Conference on Industrial Problems; an advisory board member of the League of Nations Association and a member of the Committee on Cultural Relations with Latin America. He has served as a director of the Carnegie Peace Union and in 1929-30 was president of the Catholic Association for International Peace. He served as president of the National Catholic School of Social Service, here, from 1931 to 1935.

Monsignor Haas is the author of a number of volumes on labor and relief problems. Among his works are: "Shop Collective Bargaining," "Man and Society, An Introduction to Sociology," and a number of pamphlets on the labor and relief movements.

NATIONAL CATHOLIC WELFARE CONFERENCE

Wayne, episcopal chairman of the Department of Lay Organizations; Most Rev. John Mark Gannon, Bishop of Erie, episcopal chairman of the Press Department; Most Rev. Karl J. Alter, Bishop of Toledo, episcopal chairman of the Department of Social Action; and the Most Rev. John A. Duffy, Bishop of Buffalo, episcopal chairman of the Department of Youth.

Right Rev. Msgr. Michael J. Ready
General Secretary
Very Rev. Msgr. Howard J. Carroll, S.T.D.
Assistant General Secretary

Rev. Paul F. Tanner
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

CONFRATERNITY CHRISTIAN DOCTRINE

Religious Vacation Schools
Yesterday *and* Today

THIS WAS THE BEGINNING: Under the leadership of Father O'Hara, director of the Rural Life Bureau in 1930, the first *Manual of Religious Vacation Schools* was published. This was the initial step in formulating a definite program and curriculum for Catholic children not attending parochial schools. Long before that first edition of the *Manual* was exhausted letters poured into the Bureau as a result of this slim blue volume dedicated on the Feast of the Annunciation and commended to pastors, seminarians, religious and lay teachers, diocesan superintendents of schools, dicosean directors of the Confraternity and mission societies charged with the promotion of religious education.

The *Manual* was sent to far-flung posts—little missions in the hills of Kentucky and to the mountainous districts of the West. To large cities with their slums and underprivileged it went. Requests for additional copies, and comments from teachers, who saw in this graded *Manual* an answer to a specific need, were found daily in the mail bag.

THIS WAS DEVELOPMENT: Before the Religious Vacation Schools of 1930 had begun to make history the complete stock of the first edition was sold, and the Committee on Manuals under the leadership of Rev. Leon A. McNeill carried on the work begun by Father O'Hara who was named Bishop of Great Falls in 1930.

The Confraternity program needed coordination; it needed centralization where ideas could be pooled and from which information could be sent to city and country parish alike, for the *Confraternity Program is essentially a Parish Program.* Hence the National Center of the Confraternity became a Bureau of the National Welfare Conference in 1935.

AND TODAY: *The RVS Manual—Eighth Edition*—The Confraternity of Christian Doctrine, commended by Canon 1333, 1, is organized in 107 dioceses in the United States. With the eighth edition of the *Religious Vacation School Manual,* the Confraternity offers a "stepped up" program to all who are eager to heed the words of His Holiness, Pope Pius XI, in his encyclical on *The Christian Education of Youth:* "For the love of our Saviour Jesus Christ, We implore . . . the pastors of souls, by every means in their power, by instructions and catechisms . . . with practical and specific application . . . and with indication of the methods best adapted to make their training effective."

Gasless Motors—Moonlight Classes—In teaching truth we are defending our country; we are saving civilization for the future; we are promoting democracy in a democratic country; we are stemming the flood of communism among the youth of tomorrow; we are extending God's kingdom on earth. We are sharing our priceless heritage with the men and women of tomorrow, for St. Paul says: "Faith depends on hearing, and hearing on the word of Christ" (Romans 10:17). Gasless motors need not hamper the program. The temporary absence of our brothers and sisters from parish life need not deter nor weaken our efforts. Our ranks are not depleted; we still have our priests, thank God, who can direct; our Sisters who can volunteer service where it is most needed; our seminarians whose training in moral and dogma can be put into the language of the child (a good experience for the seminarian); our lay teachers, fishers and helpers who can adopt war-time methods to a war-time program.

THIS IS WHAT WE HEAR: "In the diocese of Leavenworth rural high school students receive religious instructions through Uncle Sam's mail bag. On ending the first year of instruction by post, Father Herken, CCD diocesan director, reports: 'I am well pleased with results'." Perhaps you could adopt this procedure?

From the Prairies of Dakota comes this report: "Religious Vacation Schools were conducted last year in all except two parishes of the Diocese of Bismarck." Can you give Father Galowitsch competition?

Spokane sends this encouraging note: "The various parish Confraternity units assist in the Religious Vacation Schools, particularly as Fishers and Helpers, who provide boarding accommodations for children in certain instances. (One way of side-stepping gas rationing! Maybe you would like to try it?)

THIS IS A CHALLENGE: Let your battle cry (Every Catholic child not in a parochial school in a *Religious Vacation School* this summer!) like Paul Revere's ring "through every Middlesex, village and farm." Let it be heard in the crowded

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SOCIAL ACTION DEPARTMENT

Peace and the Post-War World

Meetings on Post-War International Problems

THE three regional meetings of the Catholic Association for International Peace in the last month reflect the increased interest by Catholics in Catholic teaching on international relations and on problems of post-war international organization and responsibility. The meetings, which were held at Washington, New York, and Chicago, respectively, were very well attended, and there was general and well-informed participation of the audiences in the discussion.

"Social Justice and the United Nations" was the theme of the Washington Conference, which met April 26 at Trinity College during the morning, luncheon and afternoon sessions, and at the National Catholic School of Social Service for the evening session. This meeting was a proving ground for two of the proposed reports of the Association, one on "Social Justice and International Life" and the other on "Peace Aims for the United Nations." Both of these were subject to vigorous discussion. At the luncheon session, over which Monsignor Ready presided, the Hon. Adolf A. Berle, Jr., Assistant Secretary of State, gave an off-the-record talk on the United Nations. In elaboration of these themes papers were given by distinguished speakers on Relief and Rehabilitation, Economic Reconstruction, Educational Reconstruction, and International Governmental Reconstruction. These papers will all be printed in one form or another for general distribution.

"An International Order and the Papal Peace Plan" was the subject of the New York meeting, held at the De Porres Interracial Center on May 1. A local committee headed by Dr. James M. Eagan of the College of New Rochelle was responsible for the organization of this meeting. There were papers given on: The Papal Peace Program, the Inter-American Juridical Committee, and the Atlantic Charter; World Order or Anarchy; Peace Organizations and World Organization; An International Police Force; and Labor's View of the Peace. The stress in all papers and in the discussion was on limitation of national sovereignty in favor of an organized international authority with respect to those phases of international action which affect the common good of all nations. A discussion of particular interest took place on the Post-War Problems of Africa and the special concern which Catholics should have in helping toward their solution, with Father John LaFarge, S.J., chairman of the C. A. I. P. Subcommittee on Africa, and the Rev. Joseph P. Lucey, C.S.Sp., as the speakers on this subject.

In Chicago the meeting was held at Rosary College, on May 8. The central speaker was Archbishop Stritch, who announced the immediate forthcoming publication by the Bishops' Committee on the Pope's Peace Points of a comprehensive collection of Papal documents on peace—"Principles of Peace from Pope Leo XIII to Pius XII"—and told of other scholarly works which the Bishops' Committee is undertaking in its task of bringing the Papal Peace Program before the American people. His Excellency stated that the work of the Catholic Association for International Peace in supplementing and complementing the work of the Bishops' Committee was most necessary in order to spread a knowledge of Catholic principles of peace. The other speeches at the conference were concerned with aspects of World Organization and Cooperation, and with Obstacles to this Cooperation in the way of Isolationism. Dr. Francis E. McMahon of the University of Notre Dame, president of the C. A. I. P., was in charge of the committee which organized the Chicago Conference.

A Pamphlet on "The Transition Period" Published

The Post-War World Committee of the Catholic Association for International Peace has just published a report on "Transition from War to Peace." Among other things this report advocates that a sufficiently long period elapse between the end of hostilities and the writing of the peace to insure the peace not being written in a spirit of revenge.

As appendices in the pamphlet printing, but not as a part of the report itself, are included two recent statements by the Ethics Committee of the Association, namely, "Retributive Justice After the War" and a "Reaffirmation of Fundamental Principles of International Law." Included also among the appendices is a paper on "International Economic Organization."

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NATIONAL COUNCIL CATHOLIC MEN

Board of Directors Meets

Field Notes

THE Board of Directors of the National Council of Catholic Men met in Washington on May 1.

Our affiliates will be glad to know that Mr. Wilbert J. O'Neill of Cleveland was re-elected president of N. C. C. M. The work that Mr. O'Neill has done during his past terms speaks for itself. He has given unsparingly of his time and his valuable legal knowledge to the work of the N. C. C. M.

In his remarks at the close of the directors' meeting, Mr. O'Neill said that he envisioned a great future for the Council, because during the coming years it will become increasingly important for Catholics to explain and to defend their Religion, and he felt that N. C. C. M., by coordinating the work of various Catholic organizations, will prove of inestimable help to the Church in days of crisis which lie ahead.

At this meeting the following were re-elected members of the Executive Committee: Honorable Joseph A. Moynihan, Detroit, vice president; Daniel E. Morrissey, Chicago, secretary; Grattan Kerans, Washington, treasurer; and Edward F. Leary, Omaha, general counsel. In addition to Mr. O'Neill and the men just mentioned, the following were re-elected to the Board of Directors of N. C. C. M.: Walter J. Conaty, Huntington, W. Va.; Paul Froeschl, Kansas City, Mo.; William F. Harrington, Manchester, N. H.; Robert H. Kelley, Houston, Tex.; Louis Kenedy, New York City; Philip C. Lauinger, Tulsa, Okla.; William H. McCarthy, San Francisco; Bernard J. Rothwell, Boston; John X. Wegmann, New Orleans; and Paul D. Williams, Richmond.

At this meeting it was also decided by the Board of Directors that the N. C. C. M. would aid the National Organization for Decent Literature in such effective manner as: (1) Assisting in the assignment of periodicals to reviewers and the centralizing in its office of reports from reviewers; (2) Receiving and reviewing reports submitted by reviewers and compiling therefrom and periodically revising the list of publications not approved because of failure to conform to the NODL Code; (3) Conducting negotiations with publishers or their representatives concerning inclusion of their publications on the list or removal therefrom; (4) Reporting its conclusions and recommendations in respect to all of the foregoing matters to the chairman of the Episcopal Committee on Obscene Literature or to such person or persons as he may designate to act for him; and (5) Assisting the Episcopal Committee on Obscene Literature and the NODL in such other ways as may be requested by the chairman of said Committee and approved by the Board of Directors of the National Council of Catholic Men.

The Bishops of the United States, following the recommendation of the Administrative Board of the National Catholic Welfare Conference, passed a resolution requesting and authorizing the National Council of Catholic Men to assist the NODL in the ways mentioned above. This plan of procedure went into effect, therefore, as of May 1.

The Board also appointed William C. Smith as assistant executive secretary of the N. C. C. M. Mr. Smith had previously been the Washington director of the NODL. He will continue to act in this capacity while fulfilling his duties as assistant executive secretary.

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(Department of Lay Organizations, National Catholic Welfare Conference)

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Catholic Hour to Feature Short Wave Broadcasts by Army Chaplains

Two broadcasts direct from active theaters of war will be presented by the Catholic Hour on June 6 and June 13 at 6:00 p. m. EWT, over a nationwide network of the National Broadcasting Company.

Chaplain William Walsh, U. S. Army, will be heard from North Africa on June 6, and Chaplain Thomas A. Shanahan will speak from the Southwest Pacific on June 13.

Other speakers on this series of six broadcasts by Catholic chaplains of the Army and Navy will be as follows:

May 30 (Decoration Day), Chaplain William A. Maguire, U. S. Navy, who was in active service during the bombing of Pearl Harbor.

June 20, Chaplain John F. Robinson, U. S. Navy, at present on the faculty of the Naval Chaplains School, Williamsburg, Virginia.

June 27, Chaplain John R. Boslet, U. S. Navy, assistant to the Chief of Chaplains of the Navy.

The speaker for July 4 will be announced later, and friends of the Catholic Hour are requested to watch the Catholic press for further details.

N. C. C. M. Executive Secretary Addresses Radio Audience

Mr. Edward J. Heffron, executive secretary of the National Council of Catholic Men, spoke on the "Hour of Prayer" program over Station WWDC, Washington, D. C., at the invitation of the Catholic Evidence Guild of Washington, on May 6.

Taking as his title "What's the Shooting About?" Mr. Heffron stated that, ultimately, "we are fighting about the nature of man," and not about the American brand of democracy. And his conclusion was that our cause is just "not simply because it is 'democratic,' not simply because it is 'egalitarian,' not simply because it is 'humanitarian'—but because we are fighting for the dignity of man, because—as Joe Louis put it—'we are on God's side.' "

The full text of Mr. Heffron's address follows:

We hear a lot of fine-spun theories about the basic issues of this war—that, having been unjustly attacked at Pearl Harbor, we are fighting merely in self-defense; that we are fighting for the principle of freedom; that we are fighting for democracy. Before December 7, one of our isolationists told the story of the host who invited a number of guests to his house, and told them, "I want you to make yourselves at home and do as you please; in fact, if you don't, I'll make you." The idea was that we were supposed to be inviting all the peoples of the world to the enjoyment of the blessings of democracy; and if they didn't want democracy, we were going to force it down their throats. But that was a libel then, and it's a libel now. We're not fighting about the American brand of democracy, because if England and Belgium and Greece want a King, and if Holland wants a Queen, and if Abysinnia wants an Emperor, it's all right with us.

No, we're not fighting, ultimately, about democracy. We are fighting about the nature of man.

What is man? Everybody says he knows what man is, for after all he's not only lived with him all his life, he's one of him. But some men believe that man is mere matter. If so, then what's wrong with breaking him into bits like a stone or burning him like coal? Some believe he's a mere animal. Then what's wrong with enslaving him like a draft-horse, or imprisoning him at will like an ape in the zoo, or shooting him down in cold blood like a duck in the blind, or boiling him alive like a lobster in the pot? If you think those are academic questions, that all men know better than to treat men that way, ponder this fact: Cannibals are men and they think it's all right to boil men like lobsters; Hitler's a man—a product of modern civilization, at that—and he thinks it's all right to thrust men into concentration camps and shoot them down like ducks.

Man is something different from, something higher than, the beasts. The fact that we kill the beast and eat his flesh is sufficient proof, if any proof is needed, that most of us think so; and even the vegetarian wears his hide, or uses it to carry his clothes in when he goes on a journey.

What is this difference that sets us apart so uniquely from the rest of creation? Is it simply that we can express ourselves, in speech, in writing, or in art, and that we can understand the expressions of others? Hardly, for even the illiterate deaf-mute would manifest a rationality that would distinguish him from the rest of the animals. Yes, man is an animal; but a rational animal, the *only* rational animal in creation.

But is that sufficient to ensure him from enslavement, imprisonment, and shooting in cold blood? I don't see why—and millions of men in the history of the world have not seen why. The Romans recognized that the Greeks were rational animals—but they enslaved them. The Saracens admitted that the Christians were rational animals—but they put them to fire and sword. The Nazis would probably allow that Jews are rational animals—in fact their chief complaint seems to be that they are too rational, too shrewd—but they shoot them in cold blood nevertheless.

No, we can fight Hitler and Mussolini and Tojo because we don't like what they're doing and what

they propose to do, but we can't prove they're wrong—not even to ourselves—unless our understanding of what man is, is different from theirs. If man is merely material, let the strong, healthy plant crowd out the weaker plant; if man is merely a rational animal, let the more rational, the smarter, animal, exploit his brothers. And we have to admit that Hitler and Tojo and the German and Japanese people were smarter, in the sense that a good chess player is smarter, in being willing to sacrifice butter for guns while the rest of the world was dawdling along in the complacent confidence of Chamberlain and Borah that "There will be no war in Europe this year." So why shouldn't they enjoy the fruits of their shrewdness, why shouldn't they take over the lands and profit by the services of those who were less calculating?

We all agree that they shouldn't. But why? Why has Western Civilization accepted the doctrine of the dignity of man, the equality of men? Not because all men were outwardly dignified; certainly not because all men were outwardly equal. But simply because the teaching of Judaism, flowering in the teaching of Christianity, has determined the philosophy and the culture of the West. We are dignified, we are equal, not because of our respective refinements of learning, not because we have the same talents, but simply because we are sons of the same God the Father and brothers of the same Christ the Son.

The men of the West have always—save for an eccentric exception here and there, like Nietzsche and Hitler—accepted this doctrine of the dignity and substantial equality of men. And whether they knew it or not, its root was in religion, in the religion of the West, in Christianity.

Hitler has denied, and Nietzsche before him, the doctrine of the equality of men; in its place he has put the doctrine of the Herrenvolk, the "superior race." He has denied the doctrine of the inviolable dignity of the human soul, in its place he has put the doctrine of totalitarianism, the totally supreme and all-absorbing State. As a consequence it has seemed to him fitting and proper to torture Jews, to persecute Christians, to grab Austria, Czechoslovakia, and Poland, to uproot husbands and heads of families from the conquered lands and thrust them into slave labor in Germany, to urge German women to bear children for "Der Vaterland" irrespective of paternity, to wipe out whole towns like Lidice and Lezaky, and to perpetrate a thousand other barbarities that have revolted the civilized world. Why not? If men are simply thinking beasts, why should not the shrewder beast, the "superior" beast, enjoy the fruits of his superiority?

The fathers of our country knew the answer. And it is unfortunate that we, their sons and daughters, have too largely forgotten it. When they wanted to fix men's rights for good, they didn't found them on Rousseau's "Social Contract" or Nietzsche's "Superman" or Dewey's "Democracy." On the contrary they saw that if man's rights grew out of a general agreement, there could some time come a general disagreement—as the Axis countries are proving to us now; they saw that if man's rights were bestowed upon him by a Superman or Dictator, the Superman or Dictator could withdraw them; they saw that if man's rights were conferred upon him by a democratic parliament or congress, the majority could override the rights of the minority. So they based the rights of man on God. "All men are created equal" they said, "and are endowed by their Creator with certain unalienable rights." And now we are engaged in a great global war, "testing"—to quote another great American document—"testing whether that nation, or any nation so conceived and so dedicated can long endure."

If we are to win simply because we can produce more planes and tanks and guns, we shall not be able to derive much satisfaction from our victory. For that will be either because of the accidental distribution of natural resources (for which we can claim no credit) or because of our superior efficiency and shrewdness (the very idea we are fighting against). No, we want to win because our cause is just. And it is just, not simply because it is "democratic," not simply because it is "egalitarian," not simply because it is "humanitarian"—but because we are fighting for the dignity of man, because—as Joe Louis put it—"we are on God's side."

Solemn Military Mass at Tomb of Unknown Soldier

The Fifth Annual Solemn Military Field Mass, arranged by the Knights of Columbus and the National Capital Committee of Catholic Societies, was celebrated on May 23 at the Tomb of the Unknown Soldier in Arlington National Cemetery. The Most Rev. William T. McCarty, C.SS.R., Military Delegate, presided and delivered the sermon.

Following the Mass representatives of more than 50 national and local societies, including the National Council of Catholic Men, gathered at the tomb and placed wreaths there in tribute.

At the same ceremony a plaque was presented by the Catholic Central Verein of America and the National Catholic Women's Union. The presentation was made by the national presidents of the two organizations, William H. Siefen and Mrs. Mary F. Lohr. The trophy room already

contains plaques presented by the Knights of Columbus and the Catholic War Veterans.

Items from the Field

The San Antonio Archdiocesan Catholic Action Council of Men has been asked by the staff of St. John's Seminary, San Antonio, to sponsor a series of Motor Missions in the small towns in the Archdiocese starting June 13 and extending through July 11. The missions will be conducted by Father Patrick O'Brien of St. John's, assisted by two seminarians. The Council of Men will help finance the missions. The first contribution to be received by Council Headquarters was a check for $37.50 from the Parish Councils of Men of El Campo and Taiton.

The Toledo Council of Catholic Men has undertaken to sponsor the Narberth Movement and has placed an order for a series of 500 pamphlets per month for twelve months, starting immediately. The regular series, commencing with an introductory letter and followed by pamphlet No. 2, entitled "What 360,000,000 People Believe," will be sent to non-Catholics living in and around Toledo. The offices of the Toledo Council of Catholic Men are in The Catholic Club, 131 16th Street, Toledo. Rev. M. J. Doyle is the moderator.

The parish units of the St. Augustine Diocesan Council of Catholic Men have just been supplied with copies of the *Official Manual of Instructions* distributed by the headquarters office at the direction of His Excellency, The Most Rev. Joseph P. Hurley, D.D., Bishop of St. Augustine. The *Manual* is similar to the *Manual of Instructions* now being used by the San Antonio Archdiocesan Catholic Action Council of Men and the Belleville Diocesan Council of Catholic Men.

All the matter in the *Manual* is treated in question and answer form. The first five pages are devoted to definitions and purposes of the Council of Men, while the remaining eight pages give detailed descriptions of the duties of the various officers and officials of the Board of Directors of the Parish Council.

Copies may be obtained for 50c from the National Council of Catholic Men, 1312 Massachusetts Avenue, N. W., Washington 5, D. C.

From Our Mail Bag

The following letters, received during the past few weeks, are most gratifying proofs that our Catholic Hour broadcast continues to be an instrument of God's grace.

From Boothbay Harbor, Maine: "Here is the 'lady out of the Atlantic' with good news which she wishes you to share.

"Weather permitting and no tidal wave, I am going ashore next Saturday and be baptized, and on Easter Sunday I am going to Mass and Holy Communion.

"I know you know how happy I am and would you please tell Monsignor Sheen. I do so want him to know because his radio addresses first called me to the True Faith. . . ."

From Spokane, Washington: "I have listened to your radio broadcasts and enjoyed them very much. I am not a Catholic, but expect to be baptized tonight into the Catholic Faith. Your talks encouraged me very much. We have three children and hope to bring them up in the Church."

From Atlanta, Georgia: "Every Sunday I listen to your broadcasts and enjoy them very much. In fact, they have got me so much interested in Catholicism that I am taking instructions and hope some day to become a Catholic—a very beautiful religion."

From Philadelphia, Pa.: "I am a colored woman—a school teacher and mother of three children. I was born and raised in the ——— Church. Your sermons opened my eyes and over two years ago I started reading everything Catholic I could find. The result was that on Easter Day 1941 I made my first Holy Communion in the Catholic Church. My 12-year-old daughter soon followed and now my 6-year-old son will receive Our Lord this month. . . ."

Outdoor Good Friday Services by Washington CEG Attracts Large Non-Catholic Audience

More than 500 persons were present for an outdoor Stations of the Cross Service which the Catholic Evidence Guild of Washington conducted in downtown Franklin Park on Good Friday afternoon.

The Guild utilized a public address system and two rostrums, one from which the Rev. Aloysius J. Burggraff, C.S.P., superior of St. Paul's College, Catholic University of America, and the Rev. James Maguire, C.S.P., professor of philosophy at the same college, spoke alternately to the park audience; and the other from which the president of the Guild, Francis Thornton, displayed pictures of each of the fourteen stations as they were explained. At the twelfth station, Father Burggraff delivered a sermon on the Seven Last Words of Christ.

The open-air service was the twelfth consecutive Good Friday park service sponsored by the local Guild. The majority of the crowd was composed of non-Catholics, according to the Rev. Dr. Charles A. Hart, of the Catholic University, moderator of the Guild.

FAMILY LIFE BUREAU

National Family Week

A Success!

THE response on the part of Catholics to National Family Week, observed May 2-9, was a very heartening one. Evidence from all sides suggests that the undertaking was highly successful. There is no doubt that some millions had their attention focused on our family life during this period. Various departments of the National Catholic Welfare Conference cooperated unstintedly and effectively with the special Catholic Committee on National Family Week that had been set up to direct the project. The schools, the radio, the press, and a variety of organizations lent invaluable service.

One can say that the Catholic papers of the country universally gave the "Week" attention. Some, in addition to carrying the stories sent out by the *N.C.W.C. News Service,* included specially prepared editorials. *Our Sunday Visitor* issued what amounted to a special edition on National Family Week. The *Denver Register* chain printed in full the statement on marriage and the family drawn up by the Catholic Committee, and the activities it recommended. A variety of monthly periodicals also helped the cause. *The Catholic Family Monthly,* for instance, made the May number a National Family Week issue. CATHOLIC ACTION prepared the way for the observance by a special article and by several other references.

Many individuals were also reached through the radio. Rev. Dr. Lucian Lauerman, member of the Catholic Committee, participated in a national broadcast together with members of the Joint Committee of the different religious communions on National Family Week. Rev. Dr. Edgar Schmiedeler, chairman of the Catholic Committee, gave broadcasts on the Christian Family on the Catholic Hour sponsored by the National Council of Catholic Men.

The National Council of Catholic Women inserted several notices of the "Week" in their *Monthly Message* and also sent to their affiliated groups throughout the country copies of the program-booklet prepared by the Catholic Committee. Responses from various Diocesan Councils told of many programs set in motion under their auspices. National headquarters of the Daughters of Isabella sent assurance of "enthusiastic participation."

Catholic school students and Newman Club members were reached chiefly through the offices of the Youth Department, National Catholic Welfare Conference. The *Federation Forum,* a service of the National Federation of Catholic College Students, and the *Newman News,* official publication of the Newman Club Federation, served as media for bringing the "Week" to the attention of their respective readers. Suggested programs of action were also sent to high schools and colleges. Many school publications carried stories on the observance. One school even prepared a special small prayerbook for the occasion, dedicating it to the Holy Family. *The Catholic Educational Review,* which reaches large numbers of teachers, also gave the observance attention.

In view of the importance of the family and the grave present day threats to it, it is hardly surprising to find that a number of Bishops seized the occasion of National Family Week to address forceful pastorals to their flocks. Other Bishops called special attention to it in their diocesan organs, while still others sent letters to all pastors under their charge directing them to bring the "Week" to the attention of their people.

One of the most elaborate programs was that of the Diocese of Scranton. National Family Week there coincided with the Diamond Jubilee celebration of the Diocese, and the two observances were combined by centering the Jubilee program around the family. In a pastoral directed to the priests and people of the Diocese, His Excellency, the Most Reverend William Joseph Hafey, outlined the following program of observances:

Sunday, May 2—Pontifical High Mass at the Cathedral; sermon by the Bishop on "The Christian Family"; sermon in all other churches of the Diocese on "The Family Rosary." Tuesday, May 4—Feast of St. Monica, patroness of Christian Mothers, devoted to mothers of boys in the service. Friday, May 7—"First Friday" of the month, General Communion Day for the whole Diocese, offered that God might protect American families from the twin evils of birth control and divorce. Sunday, May 9—closing day of National Family Week and "Mother's Day," was made the occasion for the first of a series of sermons in all the

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PEACE AND THE POST-WAR WORLD

(*Continued from page 15*)

Post-War Education and Belief

"Educational Reconstruction After the War," a paper by the Rt. Rev. Msgr. George Johnson of the Catholic University of America and chairman of the Education Committee of the Catholic Association for International Peace; and "Post-War Relief and Rehabilitation," by the Rev. Lucian Lauerman, director of the National Catholic School of Social Service, both delivered at the Washington Regional Meeting of the C. A. I. P., are available in the *Bulletin of the National Catholic Educational Association.*

RELIGIOUS VACATION SCHOOLS

(*Continued from page 14*)

cities whose population trends have brought strangers to a strange place; where families have gathered near factories and barracks to do their part in this war program.

Teaching the essentials of truth is a *priority.* Neighborhood classes staffed with a neighborhood teacher can meet in a living room of a large house. A basement can be fitted with a few chairs and a table where little ones can be taught practical Catholicity through practical activity. (Children like that part of the RVS program known as project hour.) The boys and girls who are working on the farms or in the factory can meet under the moonlight of those delightful June evenings and there learn the real purpose of life. *This is a Challenge! Go Out to Meet It!*

NATIONAL FAMILY WEEK A SUCCESS!

(*Continued from page 20*)

churches of the Diocese on the Enthronement of the Sacred Heart in the home.

Helping to climax the National Family Week observance was the presentation of the customary award to the Catholic Mother of the year. The award is a medal from the Shrine of Christian Motherhood at St. Augustine, Fla., and went this year to Mrs. Leo Dehner of St. John's parish, Burlington, Iowa. A Pontifical Mass was celebrated in this parish on the closing day of National Family Week, the "Catholic Mother" and her family being present in the sanctuary. The Award was presented at a gathering for the people of the city of Burlington and environs, by the Most Reverend Henry P. Rohlman, Bishop of Davenport.

CATHOLIC CITIZENSHIP

(*Continued from page 7*)

worked for the whole community in times of stress and strain. Memphis honors the priests, the Sisters and the men and women of the laity who served her during a terrible plague. New Orleans gave over her municipal hospital to the Sisters of Charity of Saint Vincent in recognition of their service to the city. The service of Sisters in isolation hospitals in Chicago and other American cities has been both remarkable and inspiring. The instances of good citizenship, as evidenced by service to the community in social welfare, by Catholic priests, nuns, and laymen and laywomen, are too numerous to mention.

Someone once said that a Catholic in the United States had a double duty to perform. He had to be a good Catholic to save his own soul. He had to be a better Catholic to prove the efficacy of Catholic doctrine to his non-Catholic neighbors. Spiritually, the latter motive may not be entirely laudable; but morally, as a spur to better citizenship, it has its points. If it spurs the Catholic citizen into realization of his responsibilities and into action to take over these responsibilities, it will keep him on the road of Catholic tradition of justice and help to restore to a troubled world the saving ideal of peace among men.

N. C. S. S. S.—22nd GRADUATION

(*Continued from page 11*)

compression of time allotted to the two school semesters of the year."

Twenty-nine graduates received the Diploma in Social Work from the School. During the year there was a total enrollment of 94—68 full-time students, with 53 students in residence. The geographic distribution represented New England, 8; Middle Atlantic, 4; South Atlantic, 13; North Central, 17; South Central, 2; Mountain, 2; Pacific, 7; District of Columbia, 10; plus the representatives from South America and the Caribbean Sea area.

Guests at the graduation included Dr. Alberto L. Camacho, Ambassador of Colombia to the United States, and Mr. Anton Haettenschwiller, First Secretary at the Swiss Embassy. Distinguished priests, including members of the faculty of Catholic University, as well as outstanding lay people interested in social welfare, were present.

***Proceedings of the Twenty-first National Convention of the National Council of Catholic Women*, held at Hollywood, Fla., April 18-23, 1942, are now available. ($1.10) *We Catholics and Our Community*, containing the address of the Rt. Rev. Msgr. George Johnson, director, Department of Education, N. C. W. C., at the 1942 convention, also just published by the National Council of Catholic Women lists many practical suggestions for activities. (10c)**

EDUCATION DEPARTMENT

Summer Camps
and
Summer Sessions

Catholic Summer Camps

DESPITE food rationing, transportation difficulties, and wartime opportunities for summer employment, a total of fifty-four Catholic summer camps have indicated to date that they will be in operation this summer. Thirty-one of these camps are for boys and twenty-three are for girls. They are distributed throughout thirteen states: California, Illinois, Maine, Maryland, Massachusetts, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Pennsylvania, and Wisconsin.

Four Catholic camps which have been in operation for many years are finding it impossible to open this year. One of these has been taken over by the United States Army for the duration of the war and will not operate as a boys' camp until such time as the Army no longer requires its use. The site of another is now occupied by a Navy pre-flight school. As soon as it is possible, however, these few camps will take up their former activities, and for the present the great majority are carrying on as usual.

The directors of many of the summer camps express the opinion that camps are more necessary this summer than ever before. One camp catalog states: "We are convinced that at no time have the values learned at camp been more needed than they are today, when our chief concern should be the spiritual, moral and physical training of the youth who will shape our post-war world."

This feeling is supported by our national leaders. President Roosevelt says: "I have always been a believer in the discipline and training afforded by camp life. Life in the open constitutes an ideal recreation while at the same time it encourages initiative, resourcefulness and self-confidence. Camp life is an American tradition. It is a way of life. A generation trained in the art of camping will receive experience which, I believe, will give them exceptional equipment with which to cope with some of the most difficult problems of life in the years that lie ahead." War Manpower Commissioner Paul V. McNutt likewise believes that camp life, valuable enough in peacetime, is a godsend in wartime, for it helps children to learn how to sacrifice and to serve, how to take orders as well as give them, how to follow as well as lead and direct, and tends to develop a capacity for cooperation and a sense of comradeship.

In a statement to the parents of American boys and girls by the Maine Development Commission, it is brought out that both national and state authorities have considered boys' and girls' summer camps an essential institution during wartimes, that ample transportation from home to camp and return is assured, and that the food situation at camp will undoubtedly be more favorable to the boys and girls than it would be at home.

Giving assistance to nearby farms will be part of some regular programs.

Copies of the list of Catholic summer camps may be obtained from the Department of Education of the N. C. W. C.

Catholic Colleges Announce Their Summer Sessions

ONE hundred and twenty Catholic universities, colleges, and normal schools have announced they will conduct summer sessions this year. Many of these sessions while open to all students are part of a trimester program of acceleration.

Last year, according to reports received by the N. C. W. C. Department of Education, 49,724 students attended summer sessions conducted by 160 Catholic universities, colleges, and normal schools. This was an increase of 7,704 students over 1940, the time of our last biennial survey. Of the total number enrolled in 1942 summer sessions, 13,599 were men and 36,125 were women.

World conditions continue to show their effect in the courses featured this year. Some of them are Air Age Education, Japanese, Russian, Chinese History of the Far East, Nursing Education, Military Chemistry, Ballistics, Navigation, Latin America-Caribbean Area, Pre-Flight Aeronautics, Medical Shorthand, Socio-Economic Reform, Radio, and Nutrition and First Aid.

A complete list of summer courses and the dates of their sessions is obtainable from the N. C. W. C. Department of Education.

THE BOOKSHELF

A few very brief notices of books we think may be of interest to our readers. People seldom read mastheads, so we repeat here what is said elsewhere in our magazine, lest these thumb-nail notices be misconstrued:

"Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference."

Harper & Brothers, New York, N. Y.: *The Eternal Purpose,* Blanche Mary Kelly, with introduction (xv) by Father Gillis, C.S.P. (pp. 141.)

A carefully selected book of apt Scriptural texts, mostly Old Testament, for the use of the sick and bed-ridden, designed to help transform suffering into merit.

J. B. Lippincott Co., Philadelphia, Pa.: *Man of Molokai,* Ann Roos. (pp. 254.)

The career of Father Damien is a rich subject for biography. This first novel of Miss Roos' is simply and carefully done. It is an excellent book for adolescent readers.

Sheed & Ward, New York, N. Y.: *The Confession of St. Augustine,* translated by F. J. Sheed. (pp. xxii and 354.)

Mr. Sheed's translation of St. Augustine's autobiography is superlatively done. In addition it includes Books XI-XIII, the commentary on the first chapter of Genesis.

A timeless classic, the *Confessions* are specially apt today when sins of the flesh are choking the spiritual aspirations of many moderns.

Sheed & Ward, New York, N. Y.: *Twilight of Civilization.* Jacques Maritain (translated by Lionel Landry) (ix and 65).

An almost prophetic character attaches to this penetrating lecture given by Maritain on February 8, 1939 in Paris. It is a helpful contribution to Catholic literature on the post-war world.

St. Anthony Guild Press, Paterson, N. J.: *The School of Love* (pp. xvi and 171), *The School of Mary* (pp. xvii and 248), *The School of Repentance* (pp. xxvi and 126), Reverend John A. Kane.

Modern men manifest a peculiar hunger for suitable books on what the theologians call ascetical theology. The classics of Catholic literature in this field seem to be written in a literary parlance somewhat out of date. Father Kane's trilogy is, therefore, doubly welcome, for it is in the tradition of the great masters while clothed in modern literary habiliments.

The first volume, *The School of Love,* is devoted to a consideration of the Eucharist and the Mass. The second is a rather complete exposition of the life and glories of the Blessed Mother called simply *The School of Mary.* The final volume, *The School of Repentance,* is a penetrating psychological analysis of sin, penitence, remorse, confession, satisfaction and amendment.

All three books possess a beauty of expression, a depth of thought, and a maturity of practical application that recommend them highly for priests and laity alike.

Sheed & Ward, New York, N. Y.: *This Man Was Ireland,* Robert Farren. (pp. x and 229.)

Lovers of Irish history, and that includes most Irishmen, will read with pleasure this epic poem on the life and deeds of Saint Colmcille by the young Dublin poet, Robert Farren. Parts of it have exceptional poetic merit.

CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

JUNE, 1943

1–2—Daughters of Isabella, State Convention, Secor Hotel, Toledo, Ohio.

6–11—Rural Life Summer School—St. Stanislaus College, Bay St. Louis, Miss.

6–12—Institute on Industry—seventh annual meeting, National Catholic School of Social Service, Washington, D. C.

11–14—Catholic Hospital Association—twenty-eighth annual convention, Pittsburgh, Pa.

14—Launching of the S.S. John Mary Odin, named after the first Bishop of Galveston (sponsors, Galveston D. C. C. W.), Houston, Tex.

14–18—Rural Life Summer School—Marquette University, Milwaukee, Wis.

21–July 9—Rural Life Summer School—St. Louis University, St. Louis, Mo.

JULY, 1943

5–10—Summer School of Catholic Action, Chicago, Ill.—Sponsored by Sodality of B. V. M.

6– 8—Rural Life Summer School—St. Bede's Abbey, Peru, Ill.

12–17—Summer School of Catholic Action, Hotel William Penn, Pittsburgh, Pa. Sponsored by Sodality of B. V. M.

26–31—Summer School of Catholic Action, San Antonio, Texas. Sponsored by Sodality of B. V. M.

AUGUST, 1943

1– 6—Semana Rural, Montezuma Seminary, New Mexico (in Spanish).

8–13—St. John's University, Collegeville, Minn.

15–20—Assumption Abbey, Richardton, N. Dak.

16–21—Summer School of Catholic Action, New York, N. Y.—Sponsored by Sodality of B. V. M.

17–19—Knights of Columbus—annual convention, Cleveland, Ohio.

21–23—Catholic Central Verein and National Catholic Women's Union—88th annual convention and 27th annual meeting, respectively, Springfield, Ill. (Tentative date.)

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